

# THE SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Office of Publication: 129 W. Sixth St., Newton, Kansas. Editorial and Executive Office: 124 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

VOL. XII, NO. 33

FRIDAY, AUGUST 18, 1950

United States 1 year \$2.00; 3 years \$5.00  
Canada and foreign 1 year \$2.50; 3 years \$6.50

## THE EDITOR'S Notes

by John R. Rice

TODAY, THURSDAY, AUGUST 3, WE are rushing in Wheaton to finish copy for THE SWORD OF THE LORD, to complete details of the jacket, etc., for my new book, *We Can Have Revival Now*, soon to come off the press, and helping Mrs. McCall with Book Club promotion. Last night I preached for Rev. Ford Porter at Berean Temple, Indianapolis. We had a blessed service. A night on the train, then hard work all day. Tomorrow morning early we start for Siloam Springs, Arkansas, for the big conference on revival and soul winning, sponsored by THE SWORD OF THE LORD at Baptist State Assembly Ground. We hope and pray that it will be the greatest conference of its kind we have ever seen.

WE HOPE YOU WILL TAKE TO HEART the great savings to be had in the SWORD OF THE LORD August sale of good Christian books. Considering that we publish more material on a page, publish bigger books for the price than other publishers, we think it a remarkable bargain when we cut prices 20% during the August sale on everything we publish. Better stock up with your own needs and gifts for birthdays, anniversaries and for Christmas. Better form the custom of leaving a hostess a good book when you stay over night or for dinner, instead of flowers or a box of chocolates. The sale this year is going better than ever. Buy and save. Note that you get the *Vest Pocket Companion* by Dr. R. A. Torrey free if you use our big coupon for ordering.

WON'T IT BE WONDERFUL TO HAVE 100,000 paid subscribers to THE

SWORD OF THE LORD by January 1? We can do it, if we all work together. What if readers of THE SWORD OF THE LORD would spend as much money for subscriptions as they spend for cigarettes? for movies? If you love God, I challenge you to do it. And most of you do not attend the movies, or smoke cigarettes; so why not set out now to spend as much money to extend the circulation of THE SWORD OF THE LORD as you give in tips to waitresses, Pullman porters and bell boys? You don't eat out much, you say, nor travel? Then we would be glad to just take the money you spend for malted milks or Coca Cola or ice cream or a candy bar.

I am simply suggesting that if you really wanted to, you could send many subscriptions to THE SWORD OF THE LORD. What a shame for a Christian, a born-again child of God who says he loves the Lord and wants to see souls saved, wants to see revival, yet spends more money for every frivolous incidental of life than he does in spreading revival literature like THE SWORD OF THE LORD!

Soon we will be beginning a great subscription campaign. If Christians begin now to pray and earnestly consider what is their duty toward their fellowmen, and God, about spreading revival fires, about getting the gospel to sinners, about making better Christians, then we will be ready to help increase the circulation of THE SWORD OF THE LORD to 100,000 paid subscriptions. In Jesus' name, help us pray about it.

A GREAT SERMON THIS WEEK IS that on "Judgment After Death," by Evangelist A. B. Earle. He was a mighty man of God during the last century; he is said to have won over 200,000 souls. You will note that the sermon does not pretend to do any dispensational teaching on this several judgments, but deals with the last great judgment day when sinners must face God. See that unsaved people read it.

## JUDGMENT AFTER DEATH

By Evangelist A. B. Earle, D.D.

"We must all appear before the judgment seat of Christ."  
—II Cor. 5:10.

Not of the Father: we shall never appear before the judgment seat of the Father; He will never be on the judgment seat. Not the judgment seat of the Holy Spirit. He will never occupy that place. Not the judgment seat of angels; nor the judgment seat of men. There is but one Being, and He was appointed before the world began, to occupy that place; and if you should make out that Christ is a mere good man, then you will appear before the judgment seat of a mere good man! Whoever He is and whatever He is, you will appear before the judgment seat of Christ.

I would like to answer two questions suggested by this text: the time when lost men shall appear before the judgment, and the object—the time and object of a day of judgment. I know the impression on a great many minds is, that just as soon as a man dies he goes before the judgment seat of Christ. That is the impression on most minds, but it is not true. Among all the millions that have gone down to the grave, not one person has appeared before the judgment seat of Christ yet; and not one person will appear before the judgment seat of Christ until the age ends—until the closing up of the world's history. I know thoughts will begin to revolve in your minds, and I can anticipate the principal one, and that I will answer in a very few minutes.

Christ Now Busy as Our Mediator and High Priest

But I propose to give three reasons why the day of judgment has not taken place, and why it cannot take place until the end of time. The first reason is, there is no judge to judge any man. The Judge is otherwise engaged and will be until the mediatorial work

is finished. If, for just a minute, I could part the curtains and show you Jesus you would be satisfied. When He went up eighteen hundred years ago, suppose Abraham and Moses and David and Samuel and the long line of saints met Him at the gates of pearl and said, "Crown Him! Crown Him!"

"No," said the Saviour, "no time for crowning; let me get between the offended and the offender." And pressing His way through the white-robed throng, I believe He put one hand, as it were, upon the hilt of the sword of the inflexible justice, holding it in its scabbard, and extended the other to this world: "Wait! justice, wait! Sinner! hurry, hurry! Throw your arms around Me! Wait, justice. My people, get on your faces in the dust! Wait! justice. Christian, go and speak to that young man—justice, wait!"

That is the idea of a mediator; it is one that can put his hand on both parties. And as Jesus possesses the nature of the offended and the nature of the offender, sin excepted, He alone can occupy that place. I believe if one of the angels should undertake to occupy that place he would be consumed at once; it is only the God-man that can fill the place. And there Christ is now, and there He has been, and there He will continue to be until the last pardon has



Dr. A. B. Earle

been dispensed, and the last prayer offered that ever will be answered; and when this is done He will lift His hand from the hilt of the sword of inflexible justice and withdraw the other from the world, and lay off the mediatorial robes and put on the robes of judgment and sit down upon the judgment throne; and then He will say to the angel whose business it will be, "Now, sound your mighty trumpet; now, the court is opened; now, the Judge is on the bench; now is the time to come to judgment."

Fallen Angels Waiting Judgment

And, friends, not one person will go to the judgment until Christ can be on the judgment seat; and He will never be on the judgment seat until He has finished His mediatorial work. I suppose, as I hinted in reading that scripture, the devils that sinned before you and I did, have not had their final sentence; they are bound over to the great court; and the court has not been in session since they sinned. (Continued on page 5)

## Three Specimens of God's Handwriting

By Evangelist John Linton

"Written with the finger of God."—Exod. 31:18.

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace."—Dan. 5:5.

"Jesus stooped down, and with his finger wrote on the ground."—John 8:6.

A man's character, they tell us, may be known by his handwriting. What he writes, and how he writes it, reveals what a man is. Whether this be true or no, I know not: one thing I know, the handwriting of God reveals the character of God. There are three occasions in Scripture when God wrote. The Bible records three specimens of the divine chirography. God wrote on stone, on plaster and on sand. See how these writings reveal the character of God, how they set forth His attributes of holiness and justice. And best of all, watch how they manifest His gracious desire to save penitent sinners.

### I. God's Handwriting On Stone

"And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Exod. 31:18.

These two tables contained the Ten Commandments. The Scripture is explicit in saying they were written by God's own hand. "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." (Exod. 32:16).

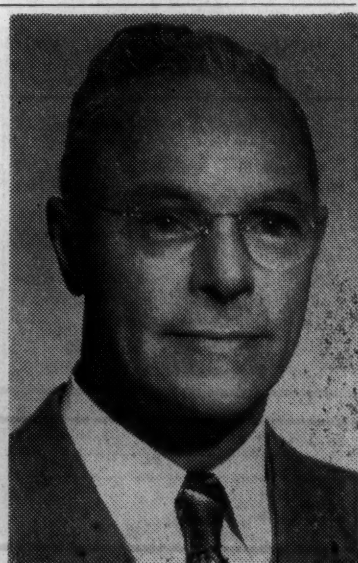
### 1. A Revelation of God's Holiness

Mark first that this writing was a revelation of God's holiness. The absolute righteousness required by the ten Commandments was a re-

flection of the righteous character of God. The law contained in those commandments demanded a perfect holiness, both Godward and manward, in harmony with the perfect holiness of the God who gave the writing.

True, the Law could not save men; it could not pronounce anyone righteous; but, in itself, it was as perfect as the God who gave it. It was weak only because of man's sin. It was a standard to which no man could attain. Clearly a perfectly holy God could approve nothing less than a perfect holiness in man. It was a holy God saying, "Be ye holy for I am holy."

God is not like some men who



John Linton

demand honesty in others while they themselves are dishonest. Some employers demand absolute honesty in their employees, but they themselves are dealing dishonestly with their customers. Some demand sobriety in their employees who do not live soberly themselves. But both God and His commandments are perfectly holy.

### 2. A Demonstration of Man's Willfulness

Then, too, the writing was a demonstration of man's willfulness. When Moses came down from the

(Continued on page 2)

## THE BIBLE ANSWER

### Are Paul's Epistles Inspired?

By the Editor

Recently the following letter came from a college student of Peoria, Illinois.

"Dear Doctor Rice,

"I have always felt myself securely in an implicit belief in the infallibility of the Bible. Raised in a Baptist home and a member of that church, I was taught that the Bible was verbally inspired and piece of the limitations of the finite mind.

Now I am enrolled in evening classes at B..... University and have a very modernistic instructor in New Testament. He has consistently treated the Pauline Epistles as of human authorship and I just bristled. Often I challenge his statements upon points upon which I feel strongly. Recently, however, these statements from I Corinthians were brought to my attention. The first is found in the 7th chapter, verse 10, "But to the rest speak I, not the Lord..." Again in the 25th verse of the same chapter, these words are found, "Now concerning virgins I have no commandment of the Lord; yet I give my judgment..." Did Paul here depart from inspiration to rely upon his own judgment, and if so may not this be true of other portions of Scripture?

"Perhaps you have light upon these passages and can help me. I will be pleased to hear from you

upon this subject.

"Yours in Christ,

"A..... M. S....."

### The Editors Answer

"Dear Brother:

"You have certainly been justified in trusting in the divine inspiration and accuracy of the Word of God. And the verses which have troubled you in I Corinthians 7 do not mean that Paul sometimes wrote without inspiration, in these epistles. I think I can show you clearly that verses 10 and 25 do not at all mean that Paul is here relying upon his own judgment, instead of divine inspiration. "While we are at it, let us consider five verses often misunderstood in that chapter.

"Verse 6 says, "But I speak this by permission and not of commandment." Some think that God only permitted Paul to give the preceding command, but that (Continued on page 2)



## The Gospel at a Glance

By Charles L. Ramsay

### WHEN CLOUDS WILL GATHER

He prayed again,  
and the heaven  
gave rain. James 5:18



This is one in a series of Christian cartoons drawn by Charles L. Ramsay which will appear weekly. They are reprinted by special permission from 101 Christian Cartoons by Charles L. Ramsay which may be secured for \$1.00 from THE SWORD OF THE LORD, 214 W. Wesley Street, Wheaton, Illinois.

## Are Paul's Epistles Inspired?

(Continued from page 1)

Paul was not commanded to write it. However, that is not the point at all. Paul is saying that it is permitted a husband and wife to consent to be apart for a little time to give themselves to fasting and prayer, but that they are not commanded to thus be apart from each other, since the wife does not have the authority over her own body, but the husband, and the husband does not have the authority over his body but the wife.

"Verse 10 says, 'And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband.'

"Here Paul simply says that he is not giving a new commandment but is simply repeating a commandment given by the Lord Jesus Himself, in the gospels. Paul clearly refers to such commands of Jesus as given in Matthew 5:31, 32; 19:3-11; Mark 10:2-12. So Paul says, this is not simply my command, but the command of the Lord Jesus.

Verse 12 says, 'But to the rest speak I, not the Lord...' Remember that the word Lord, in Paul's writings, refers always to the Lord Jesus, not to the Holy Spirit who inspires the Bible. So here Paul says that the Lord Jesus, in the gospels, gave no express command about a Christian living with an unsaved husband or wife, but that Paul, by divine inspiration gives a command where Christ had not left a recorded command, when He was here on earth. In verses 10 and 12, remember that the term 'the Lord' refers to Jesus Christ Himself, does not refer to the Holy Spirit.

"Verse 25 says, 'Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath

obtained mercy of the Lord to be faithful.' Paul did not find in any of the gospels any recorded sayings of Jesus and no such sayings have been recorded anywhere else, that dealt with the matter of whether or not it were better for a virgin girl to marry, or to remain unmarried. So Paul speaks by new and independent revelation from God, that which was not mentioned in the recorded sayings of the Lord Jesus Christ. The term 'my judgment' did not mean Paul's human judgment in the sense in which we usually use the word. Rather it is the Greek word *gnome* which is sentence, or mind or will or purpose. Paul's sentence, Paul's legal sentence, Paul's official orders in the matter are what are recorded here, and they were given by inspiration. The word faithful in verse 25 does not mean simply 'believing' but it means steady, reliable, sound. Paul had obtained mercy of the Lord so that he could write a faithful and correct command.

"Verse 40 says, 'But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.' Again, the word judgment here means sentence, legal decree. With the divine authority, Paul gives his sentence, his decision on this matter.

"You see, these verses do not at all bring into question the divine inspiration of Paul's writings. That divine inspiration is clearly affirmed elsewhere. For example, II Peter 3:15, 16, tells us plainly that Paul's writings were reliable just as were 'also the scriptures.'

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## Specimens of God's Handwriting

(Continued from page 1)

Mount with the tables in his hands, he saw the people dancing around a golden calf. In anger he threw the Holy Tables on the ground and broke them in pieces. One would have thought that a godly man like Moses would have revered and preserved those God-written tables, but in his anger at the sin of the people, and under stress of temptation, he irreverently crashed them to the ground.

Here we have a symbolic and prophetic demonstration of the reception God's law will have at the hands of man. Even Moses, the best man in the nation, broke the Law. So has man done down through the centuries, both with the written and the Living Word. Men will not be bound by God's commands. They say, 'Let us break their bands asunder, and cast away their cords from us.' (Ps. 2:3). They do this by denying the inspiration of the Bible; they call God's law dogma; they cry for personal liberty; they repudiate the fact of coming judgment. It is Moses breaking the tables, casting the Law away.

### 3. Offers Proof of God's Unchangeableness

But the writing also offers proof of God's unchangeableness. No sooner were the tables broken than God commanded Moses to hew two more tables of stone. The Law was then rewritten. Despite man's disregard of God's Word, that Word nevertheless stands.

When shall men learn that they cannot do away with the Word of God by rejecting it? God's Word, like Himself, is not only perfect, it is everlasting. The written Word, like the Incarnate Word, is indestructible. Men may crucify and, as they think, bury the Bible, as they killed and buried the Living Word; but they cannot destroy it. It will rise from the dead, as Christ did, to become their judge. For the crowning irony of human life is that unbelieving men will be judged by the very Book they despised and maligned. 'He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that

This same book II Peter (1:19-21) tells us that all Scripture is inspired. Second Timothy 3:16 clearly affirms the inspiration of all Scripture and Paul certainly included his own epistles along with other Scriptures, as inspired.

"Thank you for your letter. I pray that my words may help you to understand the Scriptures.

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JOHN R. RICE

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I have spoken, the same shall judge him in the last day" (John 12:48).

When I spoke to a half-drunk serviceman in Chicago and quoted the Bible, he retorted, "Don't quote that to me. I am through with the Bible." Poor lad, perhaps he was; but he did not seem to know that the Bible was not through with him. Oh, what a day when all the infidels who have heaped their venom on the Bible, when all the modernists who have sneered at its claim to divine inspiration and authority, shall be confronted by the Word they cast away. The writing of God on stone, broken by man, was at once rewritten. God's law is unchangeable, His Word indestructible. Blessed is the man who believes it and lives in the light of that fact.

### II. God's Handwriting on the Wall

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace." Dan. 5:5.

This scene at Belshazzar's feast is familiar to us all. The great banquet hall, decorated with rich oriental tapestry, has been seated for a thousand guests. The air is vibrant with the strains of voluptuous music. Wine has flowed freely all evening, until now the half-drunk king and his guests are ready for some act of daring. Then it is that the demon of sacrilege enters the heart of Belshazzar. He whispers a secret command to his steward. Instantly the guests are agog with excitement to see what will happen. Then a procession of servants files in, bearing in their hands the sacred vessels taken from the temple of God in Jerusalem. The king commands them to be filled with wine and passed from mouth to mouth, while he and his drunken guests laugh at this daring irreverence.

Suddenly, a hush as of death falls on the sacrilegious throng. All eyes follow the gaze of the

king. His face is white with terror as his eyes are fixed upon the wall. There, a man's hand, without an arm, is writing in strange characters an unknown message.

"In the same hour came forth fingers of a man's hand, and wrote... upon the plaister of the wall." In haste, the king sends for his wise men to interpret the words on the wall, but in vain. To them it is an unknown tongue. Then Daniel appears at the door of the disordered banquet hall. The writing is still there. "MENE MENE, TEKEL, UPHARSIN." Daniel knows his heavenly Father's handwriting. He interprets the writing of God. "MENE; God hath numbered thy kingdom and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians" (Dan. 5:25-28).

The weighing was soon over. No sooner was the verdict announced than the sentence was carried out. "In that night was Belshazzar the king of the Chaldeans slain."

Will you look with me at those words on the wall? They had a message for Belshazzar; they have a message for us today.

### 1. A Message of Judgment in Three Parts

Note, first, it was a message of judgment in three parts—God, thou, thy kingdom.

"God." The God whom Belshazzar

(Continued on page 3)

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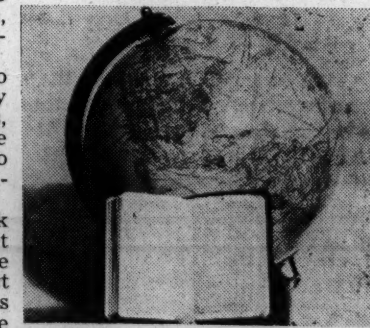
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EVANGELIST JOHN R. RICE

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Subscription price \$2.00 one year; \$5.00 three years. Canada and foreign countries, \$2.50 a year \$6.50 for three years.



## Specimens of God's Handwriting

(Continued from page 2)

zar' had affronted with his irreverence, the God of whom he had heard as the one true God, but whom he had put out of his reckoning, was still the God who numbers and finishes.

"Thou," Belshazzar—proud, imperious, unbelieving, defiant, blasphemous, lifted up in his own eyes, and the idol of that godless throng, was yet being weighed in the scales of a disregarded God. Oh, how little he thought, amid that carnival of vanity and lust, that the God he mocked was reckoning up accounts. And how little do the godless men and women of this age of grace realize that a day of reckoning will come for every individual who has left God out of his life.

Robert W. Service, the Canadian poet, in his poem "The Reckoning" says:

*It's great to go out every night on  
fun and pleasure bent,  
To wear your glad rags always,  
and to never save a cent.*

*To drift along regardless, have a  
good time every trip,  
To hit the high spots sometimes,  
and to let your chances slip.*

*To know you're acting foolish, yet  
to go on fooling still,  
Till Nature calls a showdown,  
and you pay the bill.*

*Time has got a little bill, get wise  
while yet you may,  
For the debit side's increasing  
in a most alarming way.*

*The things you had no right to do,  
the things you should have done,  
They're all put down, it's up to  
you to pay for every one.*

*So, eat, drink, and be merry; have  
a good time if you will,  
But, God help you when the  
time comes—and you pay the  
bill.*

"Thy kingdom." The kingdom that was apparently so secure, so permanent, was yet actually and already divided and given by God to others.

So shall it be at last in that bright morning when the kingdoms of this world shall become the kingdom of our Lord and of His Christ. For, praise God, the One who struck the scepter of a world empire from the hand of Belshazzar, will one day come adown the skies to write "finish" to man's futile efforts at world government. For the fundamental fact of history is man's inability to create a just civilization because of his sin. Speaking of our godless modern civilization that has laid half the world in ruins, Pastor Antomarchi of France said recently, "Once, again the terrible sentence is being passed upon it which the hand of the Eternal wrote on the walls of a debauched banquet hall: Numbered! Weighed! Found Wanting!"

### 2. A Message Written by a Man's Hand

Notice, also, this writing was written by a man's hand. "In the same hour came forth fingers of a man's hand." Why a man? Why not an angel? Because "Unto the angels hath he not put in subjection the world to come, whereof we speak" (Heb. 2:5). The man is the Man of Calvary, and the hand is the hand that was nailed to the cross. God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). The hand that wrote Belshazzar's doom was the hand of the Son of Man. And the hand that will write the eternal death warrant of every unbeliever is the hand that was nailed to the cross for their sins. Think of it!—Appointed unto wrath by the very one who could have saved them; banished from God and Heaven and hope by the hand that is now stretched out to them in entreaty. The Saviour becomes Judge. Those five terrible wounds in His hands and feet and side, that now can save, will one day condemn those who spurn His love, those whose sin nailed Him to the cross.

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### III. God's Handwriting on Sand

"And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself,

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and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."—John 8:3-11.

Here we have the dramatic story of the woman taken in sin. Her guilt was manifest; she presents no denial, no defence. Moses demanded her death. What will Jesus say to that? It was a cunning trap, devilishly devised and baited with a living, quivering, human victim.

And Jesus answered nothing—not a word. Instead, He wrote something. He wrote it on the sand at their feet in plain legible characters, so that all of them could see it. Then, and not until then, did He speak. And what He said, fell like the bursting of a bomb in their midst; 'Let him that is without sin among you, let him first cast a stone at her.'

Note, in passing, that Christ did not deny that the woman deserved death. He nowhere said that Moses was wrong. She should be stoned. That was the Law of a holy God, and it was a good law. He honored it. He upheld it. He virtually said, "Yes, Moses was right, she should be stoned."

But He said more than that. He commanded the stoning to be done by a sinless man! They looked at Him and then at the writing on

(Continued on page 4)

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## Dr. Bob Jones Says:

A few days ago we closed a fifteen-day meeting under the sponsorship of a group of churches in Enid, Oklahoma. The pastor of one of the churches in town is Rev. Ralph McGilvra, a graduate of Bob Jones University. His wife, the former Wilma Armstrong, is also an old Bob Jones University student. Ralph and Wilma have two very sweet children—a little girl and a baby boy. Wilma told me that she found the Lord in Bob Jones University at our revival on the second night of the first year she was in school. She is a fine preacher's wife, and she and her husband are doing a good work for God in Enid.

Ralph said to me, "Dr. Bob, I could not have come to Bob Jones University if I had not been able to borrow some money from the school. I am, therefore, greatly interested in the Student Loan Endowment Fund which you are raising. I hope you will succeed." Now, the way Ralph McGilvra feels about this is the same way hundreds of others feel. We are making loans to more than seven hundred students during the coming school year. These young people could not come to Bob Jones University and get the type of training that will equip them for Christian leadership if they were not able to get some help.

We are making a special appeal at this time to Christian friends to invest some of God's money in this Student Loan Endowment Fund so we will not have to turn away any

young people that need some financial assistance. This is not just a formal appeal. We have never been more sincere or more in earnest than we are now. Remember, if we collect in full from the students who come to Bob Jones University, we can pay our University operating overhead, even through war conditions. So you have an opportunity to help us help students that must have help if they are to attend Bob Jones University and at the same time help the institution that helps these students pay its operating overhead.

We know that our Christian friends are under pressure to give money to many causes in this day. Bob Jones University does not ask for all the money that you Christian people have to invest, but we know that on the basis of the work this institution is doing and on the basis of the unusual blessing of God upon it, the institution is entitled to some of the money that orthodox evangelical Christians invest in God's work. So please make some investment in this Student Loan Endowment Fund. Make as large an investment as possible, but make some investment. We are counting on you. I cannot believe that you Christian people will fail us at this time when we need your assistance. Please let us hear from you promptly. Thank you and God bless you.

BOB JONES, Founder

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## The Correction and Discipline of Children

By Evangelist John R. Rice

(Eighth in a series of radio messages on the Home.)

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."—Prov. 13:24

"Well, I love my son too much to whip him," or, "I love my daughter too much to whip her," you say.

No you don't. If you loved your son, you would chasten him whenever necessary. You would try to keep him from landing in the penitentiary. You would not want him to be a rebel against God, unconverted, die and go to Hell; so you would whip him. No, no! You don't love your son as you ought or you would make him mind. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."

You who say you love your baby, love your boy, love your girl too much to whip them, the trouble is that you love yourself, love your own ease, are not willing to be inconvenienced. You are not willing to suffer a little in order to do right and make them do right. No man can be a good father, no woman can be a good mother who is not willing to suffer some in order to make your boy or your girl be right and do right. "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes."

This Bible is always up to date. The Word of God is never out of order. It is never inadequate. The Bible fits every age, every problem. In this matter of the home, the Bible tells us very clearly in Ephesians 6:4: "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." I had thought the word "admonition" here meant good advice, but when I checked, I found that in the translation it came from the Greek word which means chastising. In fact, it is the same Greek word used by Pilate when he said about Jesus, "I will therefore chastise him, and release him" (Luke 23:16). It is the same Greek word used in Hebrews 12:8, "but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." So the word "admonition" in Ephesians 6:4 means chastening—"Fathers . . . bring them up in the nurture and chastening of the Lord. God wants parents to take this responsibility.

"Chasten thy son while there is hope, and let not thy soul spare for his crying."—Prov. 19:18

"Chasten thy son while there is hope." Whip your children while there is still time. That means if you begin in time you can rear your children for the Lord, can teach them to obey, can teach them to trust in the Saviour. Anybody who begins in time can have godly, obedient children, children whom you can lead to Jesus while they are still young. But you can't do it if you wait too long. Anybody who begins in time can rear his children for God and win them to Christ. So the Bible gives this plain warning, "Chasten thy son while there is hope, and let not thy soul spare for his crying."

Some of you quit too quick when you whip your children. "Let not thy soul spare for his crying." I know lots of people who do not have any convictions, do not have any principles, do not have any manhood and backbone on this question. If they get angry with the child, they give him a spat or two, then they have to buy him three ice cream cones and take him for a ride, and take him to see Grandma before he will quit crying. You ought to be ashamed of yourself. You do not have the convictions and the manhood to run a pop corn stand, much less to raise children for God. You do not have the convictions it would take to train a bird dog. You do not have the convictions and manhood and character it would take to train a cow pony, and you have immortal souls put in your care—your children—and you don't whip them and make them mind. The Bible says, "Chasten thy son while there is hope, and let not thy soul spare for his crying."

How soon should you whip a child? I don't know. A friend of

mine down in Texas, Rev. B. B. Crimm, an old cowboy evangelist, said, "I don't think one ought to whip girl babies as soon as boy babies. Girl babies are different. I don't think you ought to whip girl babies until they are three weeks old; but you can begin on a boy baby as soon as he is born!"

Now, I don't know whether that is exactly right or not; but if you don't make that baby mind by the time he is a year old, if he doesn't stop crying when you tell him to, if he doesn't take his hands off things when he is told, you are going to have trouble and heart-break, and you have earned it. The Bible says, "Chasten thy son while there is hope." As soon as he knows what you mean when you tell him something, make him mind. As soon as he understands right from wrong, then you stay there and make him obey. If you will do that, you will have joy and have reward, and your children will later rise up and call you blessed. Oh, how glad you will be later on that you began in time and had his will conquered for God and for righteousness and obedience and law.

"The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly."—Prov. 20:30

I shall never forget the first time I whipped one of my girls enough to make marks on her little body. Oh, she was stubborn! She cried and screamed and insisted on her own way. I did all that I could. I paddled her a little bit but that didn't bring results. Finally I waded in deliberately, earnestly, and determinedly. I got results. I made her hush and do what she was told. The next day when I found on her little body, on the place the Lord appointed and prepared for whipping little girls, the marks of my fingers, I wept to myself and thought, "O God, I don't claim to be smart; I don't claim that I know much; I am just a Christian who believes the Bible, and I am doing what you tell me to do." When I whipped our baby, I nearly had to whip her mother, too; but there is just one way to be sure about things, and that is to follow the Bible. Here the Bible says, "The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly."

There are some things that will never be fixed in character unless they are fixed by chastising. There are some things that will never be

### 12,000 at Graham Revival

July 23 Billy Graham began a union campaign in Portland, Oregon. The twelve thousand seats in the temporary tabernacle were filled. Thousands more stood and sat outside. Some 250 people responded to the invitation for conversion, reclamation, and so forth. Plans are for the campaign to continue for one month.

### C. H. Smith in Sweden

A good letter came to Dr. Rice, from Evangelist Charles H. Smith, who under Youth for Christ auspices is preaching in Europe. He has been in Newfoundland, Ireland, England, Belgium, Germany, Denmark, and now is holding revival campaigns in Sweden. Churches are full, the largest auditoriums have been engaged, a tent campaign is contemplated in Stockholm. Pastors have requested Smith to cancel scheduled appearance at YFC Conference in Brussels and continue in Sweden. Brother Smith asks our prayers.

### John Linton in Canada

Evangelists John Linton asks Sword readers to pray about his Union Evangelistic Campaign in Stouffville, Ontario. Twenty churches are cooperating during August 20 to September 3. Meetings are being held in the new Arena and seats are available for 2000 persons.

fixed right about a well-balanced character, about a happy, well-poised, well-integrated character if it isn't fixed by chastisement for sin when our children are young.

Oh, if you are going to rear children for God you must give an account for that will. You must give an account to make character. You must keep them from the heartbreak that comes to rebels against society, rebels against the home, rebels against

God. So remember the Scripture, then, as "the blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly." (The author's large book, *HOME Courtship, Marriage and Children*, the 381 page Bible manual is selling for \$2.50. But during August you may have this big treasure book of Bible teaching and Christian counsel for only \$2.00. Every home should have it. Write 214 W. Wesley, Wheaton, Ill.)

## Specimens of God's Handwriting

(Continued from page 2)

the ground. And as they took in the meaning of the words He had written, He stooped down and wrote a second message. As they read the twofold message, both accusers and accused, the congregation began to melt away, leaving Jesus with an audience of one—the woman herself. She is rooted to the spot by what He wrote. The sermon on the sand holds her spellbound. Question—What did Jesus write, and how was that writing received?

### 1. What Did Jesus Write?

This is the only recorded instance when Christ wrote. He never wrote a letter, but He did write a message on sand. The writing was soon obliterated by the feet of men, but in the brief moment of its existence, it had eternal value, as I believe.

Whatever Jesus wrote must have been from the Scriptures, for the scribes and Pharisees offered no argument against what He had written. They stayed not to debate its truth or dispute its authority. Whatever He wrote had the authority of Scripture behind it. He wrote a "thus saith the Lord."

Moreover, it was something in the Scriptures that produced con-

viction of sin. That is obvious, for every single one of them was convicted by his own conscience through the words Christ had written.

And further, the message must have been inescapable as to its meaning, universal in its scope, and, withal, personal in its application, since not a single one of them failed to see that there was not a sinless man among them.

I have gone carefully through the Scriptures looking for this lost sermon, and I think I have found it. I believe the first message Jesus wrote was this:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Psa. 14:2-3.

There it is—plain and inescapable in its meaning, universal in the scope of its condemnation, and personal, searchingly personal, in its application to them all. A sinless man? Jehovah, through David, had said, "There is . . . not one."

So they went out "one by one," as the words "no, not one" laid hold upon their conscience. "All together become filthy"; not the

woman only but all of them together, accusers and accused alike, smeared with the filth of sin; and the older they were, the filthier they had become, so they went out in that order. And when Christ looked up, they were all gone away; the courtroom was deserted, leaving the judge and the prisoner alone.

But Jesus wrote twice, not once. His sermon on sand was in two parts. The first brought condemnation and sent the hypocrites away. Yet the woman did not follow them although condemned also by what was written. She, too, need I say it, felt justly condemned. She neither denied nor defended her guilt. Yet she did not go away, for written on the ground before her, from the Book of God, was a second message that held her rooted to the spot. She gazed at it fascinated, held in its grip, as she pondered its wondrous meaning. It also was a personal message, personal even to calling her by her very name—a scarlet woman! It was a message, however, not of judgment but of grace, of marvelous lovingkindness. It was a message, from

(Continued on page 5)

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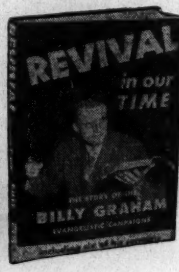
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by  
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Sword Book Club judges this month had opportunity to consider two books that we believe will prove very popular. There is *Revival in Our Time*, by the 31 year old evangelist, Dr. Billy Graham, president of Northwestern Schools, Minneapolis, whose mighty revivals in Los Angeles, Columbia, S. C., and Boston have recently reached front pages of American newspapers. He has seen 18,000 people saved in the last six months. The new book by Dr. Billy Graham tells the story of these three great revivals, the marvelous crowds, the wonderful conversions, the spreading revival. Not only Billy Graham's words, but articles by Cliff Smith, Cliff Barrows, the song leader; Donald Hoke; Dr. Charles E. Fuller; Dr. Harold Ockenga; and others tell of Hollywood and radio stars converted, of the stadium service at Columbia which Governor Strom Thurmond said was the largest gathering of any kind ever held in the state of South Carolina, and with 2,000 conversions at that service. It tells of the marvelous Boston campaign when 16,000 people overflowed the Boston Gardens, thousands were turned away, and 1,500 were saved in one service. Six sermons by Dr. Billy Graham as preached in these great campaigns are included in the book. It is a blessed book.

## Two for the Price of One

For new members only

If you join the Sword Book Club, you may have both of these books for the price of one. Simply buy Dr. Billy Graham's tremendous, colorful book, *Revival in Our Times*, for \$2 and you may have Dr. Rice's brand new beautiful clothbound book, *Immanuel* (regular price, \$1.50) absolutely free.

Note that in joining the Sword Book Club you get one book free when you join, you get one additional book free after every four book club selections or alternates which you purchase. You only promise to take as many as four books in a year's time, your own choice out of perhaps 36 to 48 selections and alternates. You buy no book that you do not want.

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Then there is Dr. John R. Rice's newest book, *Immanuel*, with chapters on the announcement of Christ's birth, His incarnation, His forgiveness, His second coming, His coronation and His invitation. A book rich in Bible study, colorful and sweet in language, heart-moving in sentiment, Dr. Rice's books and pamphlets have reached a total circulation of 7,000,000 copies, and some of them have reached best seller proportions, we believe this book will be tremendously popular.

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## Specimens of God's Handwriting

(Continued from page 4)

a holy God to such as she, that for mercy, love and grace seemed unbelievable. Yet there it was, and it was from the very Word of God, which she, being a daughter of Abraham, allowed to be true. And this, I believe, was the second writing Jesus wrote.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

"Though your sins be as scarlet," "though your sins be as scarlet"—She kept looking at the words through her tear-filled eyes—"they shall be as white as snow." A scarlet woman made white through the pardoning mercy of God. There it was, the very Word of God, His offer of forgiveness for such as she. So she did not go away. She was free to do so, for His back was toward her as He stooped upon the ground. But she would not, could not move. "When Jesus looked up he was alone, and the woman standing in the midst."

I confidently affirm that I expect to meet that woman in Heaven. The Son of God, before whose eye her heart was an open book, offered her no condemnation. He must have read in her heart a true penitence when He said, "Neither do I condemn thee." His "go, and sin no more" implies forgiveness for her past sin, even though that were scarlet. It is the story of the Pharisee and the publican over again. I believe she went home to her house justified rather than the others.

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### 2. The Contrasting Reception the Gospel Receives

And that brings us to a second consideration, the contrasting reception the gospel receives. The accusers of the woman saw both writings; they read the two messages. Not one had left until the second message was complete. But with the Law and the gospel before them, they turned their back on both the writing and the writer and went out one by one.

And when they went out, where did they go? Do you think they went to Heaven? Do you think if you took Jacob's ladder and climbed to the gates of Heaven and looked into the faces of the redeemed multitude that you would find them there? My friend, no man who despises God's forgiving grace and turns his back on Jesus Christ will ever enter Heaven. They went out from the presence of the only One who could save them, not to go to Heaven, but to their own place, the place of outer darkness where forever there is weeping and gnashing of teeth.

See, then, how the Word of God affects men differently. See how it at once attracts and repels. The gospel of grace is to some wisdom, and to others foolishness; it is life to the sinner who repents and believes, death to the sinner who disdains God's mercy and turns his back on the Son of God.

This same drama will likely be enacted in this house of God to-

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night. We, who are all sinners, as they were in Jesus' day, are facing this same writing of God. It is not written for us on shifting sand, but in the book of God for all to read. Here in this Bible is a message of grace written in the crimson ink of Jesus' blood: "Though your sins be as scarlet, they shall be as white as snow." How can that be? Because 'the blood of Jesus Christ God's Son cleanseth us from all sin.' (I John 1:7).

I have set before you in this message the law and the gospel. The law condemns, but the gospel saves. We need to know we are sinners before we can see our need of salvation. Our response to God's Word of grace now, in this life, decides our destiny forever. O man, O woman, what will God's verdict be? You are being weighed in the balances of God this moment. Will the verdict be, "Thou art found wanting" or "Neither do I condemn thee"? Will you go away impenitent, or will you be saved?

## Judgment After Death

(Continued from page 1)

ned. The devils expect it. Let me give you a proof of it.

The devils, I suppose, every one of them, expect in the end of time when the court opens, to go into the presence of the Judge and receive their sentence, and go back into perdition. When Christ came into the country of the Gergesenes there met Him a man possessed

with devils; and the moment those devils saw Jesus they remembered Him. It is thought one reason why a rebel flag was seen at the capitol of the universe for a little while, was when the Father brought forth His son; He said, "Let all the angels worship Him." Then legions joined in the conspiracy and were hurled over the battlements, and have worn their chains ever since. Hear what those devils said "What have we to do with thee, Jesus, thou son of the most High?" We fallen angels! "Art thou come hither to torment us before the time." Before what time? What do the devils refer to? One single passage opens the whole thing and makes it plain to you and me: "And the angels which kept not their first estate, but left their own habitation, he hath reserved"—reserved how? "Reserved in everlasting chains under darkness unto the judgment of the great day." So, I suppose there is not one of the fallen angels but what now understands that when the judgment opens they will go into the presence of Him whom they refused to acknowledge and receive their sentence and go back. I must not dwell longer on that.

### The Saved in Heaven; the Wicked in Hell Before Judgment.

Now, that question that is revolving in your minds: You would like to whisper in my ear, "Sir, if what you have said is true, where are the dead?" Do you ask me where are the righteous dead? They are in a state of sweet, happy, conscious rest in Heaven. I believe, if I should drop dead on this platform now, I would be in Heaven joining the angels in

their work in less than five minutes. You would have to take care of my body, but I should not be here. I am not going into a coffin; it is only the house I live in that you can put into a coffin.

What did I just read from the twentieth chapter of Revelation? "I saw the souls of them that were beheaded for the witness of Jesus." John, where did John see them? "I saw them in the midst of the paradise on high." Hear what those souls say—"How long, Lord God, dost thou not judge and avenge our blood on them that dwell on the earth?" And they were told that they should rest yet a little longer—how long? "Until your brethren shall come." So, Abraham must wait until we all are there. He will not be judged until all are there, yet he is in a state of conscious rest in the midst of the paradise of God.

Do you ask where are the wicked dead? Have you carefully thought it out, death will not make a particle of change in your character or mine? The very character we have when the soul leaves the body, we shall have forever. The plan of redemption is not adapted to the condition of a spirit; if there is any change, it must be when the soul and body are together. Sentence is already pronounced, and the upper court only ratifies the doings of the lower court. He that believeth not is condemned already; and death to a sinner will not make a particle of change in his character. He will be a sinner still, under the curse of God, and in a state of conscious condemnation. I want you to look at this. That thought may lay the foundation for further efforts to save souls.

### Bodies and Souls Together for Last Judgment

I want to give another reason why the day of judgment will not take place until the age ends; and this reason is, it is contrary to every declaration of God's Word that the soul should be judged in the absence of the body. Here I am before you soul and body united. To give my body to the worms and send my disembodied spirit up in the presence of God; and ten thousand years afterward my body joins my spirit—my spirit had its sentence ten thousand years ago—no, they are together in obedience or disobedience, and they will be together at the judgment for final sentence.

### Good or Evil Deeds Are Not Finished at Death

There is one other reason, and this is the principal reason I want to get before you why the day of judgment cannot take place until time ends; and this reason is, we cannot tell how much good or how much evil we have done until time ends. Would you like to ask me the question, "Will I be responsible for my influence after I am dead?" Most certainly you will. You just begin to do good or evil when you die, and go on doing good or evil until time ends. Let me illustrate: I take a handful of pebble stones and step out on the shore of a smooth pond of water and throw out one of those pebbles, and where that little stone drops a small circle commences, and it will widen out until it strikes both shores. I drop in another stone and there is another circle and that widens out in the same way. What is true of that little circle, is true of every word you and I have spoken in this world, and every act of our whole lives; and you cannot arrest the circle. So, no person can tell how much good you have done or how much evil you have done until time ends. Let me give another illustration:

Suppose some one here had committed the unpardonable sin; and generally when a person has committed that sin, he attacks the Bible. Then he sees discrepancies in the Bible, and there is nothing too vile for him to say about it. He finally says, "I am going to write a book against the Bible, I am going to prove that the Bible is a farce." And he calls to his aid the ablest infidel authors he can find and gets up what he calls his argument against the Bible, and concludes to have it published in Boston. He corrects the proof and says to the publisher: "I will have a thousand volumes of my book published. I

## Keeping Posted

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JOHN R. RICE

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(Near Minneapolis, Minn.)  
Northwestern Schools Conference

AUGUST 20-27

Central Manor Camp Meeting  
(Near Lancaster, Penna.)

AUG. 28-SEPT. 4

Indian Park Bible Conference  
Williamsport, Penna.

live in Maine, and as fast as it comes from the hands of the binder put it in the post office and send it through the state of Maine." He pays for a thousand copies, in advance; he is going to give it away. The book will not be out until the first day of April; and the author on his way from Boston, on the twenty-sixth day of January, is killed by an accident on the railroad; and the book isn't out yet and it won't be out until the first of April. Then it will go like a black wave of death all over the state of Maine. As he appears in the presence of God, who does God hold responsible for the book? He says to him, "I hold you responsible for all the evil that book will do down to the end of time. The thousand copies you have paid for will go all over Maine and the Atlantic States and the Pacific coast, and fifty years from now it will be published in Germany and in France." And, fifty years after the death of the author, he is sinning on a very much broader scale than he ever thought of when he was getting up his book; and God holds him responsible for all the evil that book will do down to the end of time. The man could not see when he went to Boston and paid for a thousand copies of that book, the damage he was doing, he could not understand it, and he could not understand it when he died, and he cannot understand it yet. The wave is widening out; the black wave of death is extending all over the civilized world.

### Christian Influence And Rewards Also Increase After Death

But, friends, there is a bright side to this picture. I thank God that our influence doesn't die when our bodies die. Here I stand in this Congregational Church preaching a sermon the twenty-fifth day of January, 1891, and there is no process under the whole heavens that can arrest the influence of my sermon tonight. The sermon, in its influence, will live when my lips have been eaten by worms. You do not know how much good you have done today in Sunday school. And you that preached this morning—you do not know how much good you have done; we cannot tell yet. Let me illustrate:

Some time ago a young lady said, "I will see if I cannot get some poor children into our Sunday school." She went down the lanes of a certain city, and there she saw a ragged boy piling up sand with his hands. She asked him if he would go to Sunday school. "No," said he, "I haven't any clothes." She said, "Go with me, and I will furnish you clothes." He shook off the sand and went with that young lady. She led him to Sunday school and taught him to read; and by and by God taught the little fellow that he was a lost sinner, and he was converted; after his conversion, he desired an education, and the way opened for him to receive an education; then he wanted to go to the heathen, and he went to the heathen; and assisted in translating this blessed Bible into the difficult Chinese language. Now, the young lady that picked him up is dead, and the missionary is dead; but, friends, do I go too far, do I say too much when I suggest that every day there goes up to Heaven a converted Chinaman, and on his arrival there

(Continued on page 6)

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## Judgment After Death

(Continued from page 5)

asks which of all the white-robed throng is the lady who picked up a poor little ragged boy; and when she is pointed out, do you not believe that converted Chinaman shakes hands with a heart with that young lady? Do you not believe she is a happy Sunday school teacher? She could not tell when that boy went to China how much she had done; she could not tell when that missionary was through with his work how much she had done; and she cannot tell yet how much good she has done. It is extending.

I would like to ask you, friends, if John Bunyan's influence is all ended? Was John Bunyan ever doing more good than he is tonight? How is it with John Wesley's influence? Look at Albert Barnes! getting up at four o'clock for a quarter of a century nearly every morning and away to his study and writing on those notes. And now Albert Barnes is dead, but how about the notes? I am told that there are about two millions of volumes of Barnes' notes published, and they are published in languages that Albert Barnes could not read if he were here. He did not know when he was in his study those mornings at four o'clock how much good he was doing; he did not know when he died how much good he had done; and he does not know tonight how much good he has done. The judgment will let you see the result of your labor. I would like to know if the influence of Scott and Henry Gill and Clark and a thousand men who have gone down to the grave—is all ended? Were they ever doing more good than they are now? I am preaching a sermon for all coming time; no process can arrest the influence of this sermon.

You have somewhere near you a young Congregational minister; let me allude to him. I was holding meetings in Manchester, with the churches united, when a boy living at Londonderry, came to Manchester and attended our meetings and gave himself to the Saviour, and immediately commenced to tell the story of the Crucified. Coming to me, said he, "Mr. Earle, would you have any objection to us young converts having a little meeting in the ante-room before the other services?"

"Certainly not."

Soon after this the gentleman with whom he was living came up from Londonderry and said, "Arthur, we want you at our house; come home with me."

"No," said he, "I can't go as long as Mr. Earle is here."

His mother said, "Arthur, your father is dead and we are very poor and that is a good home for you, and you can take Jesus with you; I would go back with the gentleman."

That satisfied him if he could take Jesus, and he went back. As soon as he got to Londonderry the gentleman said, "Arthur, will you split a few sticks of wood in the yard?" And the moment his axe was heard, his schoolmates came running into the yard—he was a favorite among the boys—he stood on his woodpile with the axe in his hand and preached this sermon of which I am speaking.

The boys said, "Arthur, we hear there is a great revival at Manchester."

He said, "It is so; and among the rest I have given my heart to Jesus, and I wish you would give Him yours." That is the way for a young convert to talk.

The boys said, "Arthur, we wish we were Christians."

"Well," he said, "now you go and get as many of our schoolmates as you can, and come into my room tonight, and we will have a meeting." He said, "I will do just as Mr. Earle does." So he read a portion of Scripture and prayed; and when he had prayed he said, "Mr. Earle says if they would like to have him pray for them, he wishes they would let him know"; and about all of them wanted him to pray for them. And they kneeled down and the Spirit of the Lord fell upon those lads—and they had a wonderful meeting. And they said, "We will have another tomorrow."

The next night a wealthy man living close by, said, "I believe I will step in and see how the boys manage their meeting"; and he was converted; and the work broke out then in Londonderry. A merchant in Manchester, said to me, "I have been down and gathered up statistics of the effects of that little sermon on the woodpile, while that boy held his axe, and I have found where over three hundred have already united with the churches."

But that wasn't the end. Six months after that I went into Rand & Avery's printing office, in Boston, and there was this same boy, Arthur setting type. I asked, "Are you learning the printer's trade?"

"No, Mr. Earle, my father is dead and my mother is very poor, and I am trying to earn a little money. I want to go to the boys' school and get ready for college; and if I can get an education, I want to preach the gospel of God."

It broke me all down. I said, "How many people could look after his bills! And here is this poor boy trying to get a little something to go to the boys' school." I made up my mind in less than two minutes, if I had but two meals a day, I would look after that boy's bills. I let him alone for a couple of months; then called again, and found him still at work. "Arthur," I said, "have you given up getting an education?"

"No, sir; I have earned \$50." He told me that he was not engaged for any length of time.

"Then," I said, "go straight home to Manchester and have your mother arrange your clothes, and go to the boys' school, and be as careful as you can of your expenses, and send your bills to me."

And although I am of a different denomination from him, yet I looked after his bills three years in that boys' school, and four years in Dartmouth College, and since that he has been through the seminary. He called on me with his new wife on his way to the Congregational parsonage in Connecticut. Friends, if you ever hear that boy's voice, it will be but the echo of my poor voice.

I want to pause right here, and ask every man and woman that has a few dollars in the world, can't you educate a boy for the ministry? Can't you educate more than one to speak for you when you are sleeping in the grave? I am so thankful that the Lord has let me preach until this day; and I mean to preach as long as I can, and let there be but a little space between my last sermon and my first song in Heaven. I am so glad you asked me to come here and join you in this work, that I may have a little opportunity more to tell the story, and then gather up my feet and go to my rest. Friends, I speak of this incident to show that you do not know how much good you have done. No person knows tonight how much good you have done. There is a little magazine of pride in your bosom that would ignite if you could see all you have done—it would not do. Wait, and by and by as God opens the book and you see what has been accomplished through your instrumentality, you will have occasion to shout the praises of God.

When I was at the capital of Nevada, I was the guest of Governor Blaisdell. While I was in the governor's parlor one day, a gentleman drove up that had come through those terrible sand roads for twenty-five miles. He had heard I was there. "Sir," said he, "I have come twenty-five miles to know what I shall do to be saved; I am a lost sinner; can you tell me what to do?"

I said, "My dear sir, what has caused you to feel this way?"

"Well, sir, twenty years ago I heard a sermon in the old country, in Wales, but I cared nothing about it, I forgot the whole sermon. I have lived in sin ever since. I have made money but I have neglected my soul. And the other day all at once that sermon came to my mind, and I went to my neglected Bible to find the text of the old Welsh minister, and found

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my heart under the deepest conviction of sin from a sermon preached in Wales twenty years ago." It was a very easy matter for that man to be led to Christ. As soon as he had found peace he said: "My dear wife has just as much need of religion as I have. How I wish I had brought her! I believe I will go back and get her." And he drove twenty-five miles and got his wife, and she gave herself to Christ. And there were two stars for that Welsh minister's crown. That minister did not know how much good he had done when he died, and he does not know yet.

And, friends, you do not know how much good you have done. Speak that little word and leave it as leaven in a measure of meal. Do this little duty; it seems not to have accomplished much, but there is the leaven and it is affecting the whole measure of meal. Now look at the object God has in view in having a day of judgment—on this point I will be brief.

### The Last Judgment Will Stop Every Boast, Will Honor Christ

I believe the object God has in view in having us all before the judgment seat of Christ, is a twofold object. One is, to spread out His glory before the gaze of an intelligent universe. The other is, to give universal satisfaction. I believe at the judgment, you will not hear one murmuring word—not a person will say, "I have not had justice done." You may say that in the courts of earth, but you will not say it up there. Every knee will bow and every tongue will confess; and it will be done for the glory of God, and this will spread out His glory before the gaze of the universe.

Perhaps I can give a miniature view of the whole thing and leave it; we all believe that one of the thieves crucified with our Redeemer was converted after the nails went through his hands and feet, and the other died in impenitence. I will suppose that the converted thief was the ringleader, both of them very vile, but this one converted the viler of the two. And it is perfectly evident that they had been swearing all the forenoon before the sheriff brought them out; and they were swearing and cursing after the nails were in their hands, for they both railed on Jesus. After awhile one of them stopped swearing and was still for a little and then began to pray: "Lord, remember me when thou comest into thy kingdom." What did that old thief know about the kingdom of Jesus? "Lord, remember me when thou comest into thy kingdom." On the other hand, the other one, the one I have called the younger thief, said, "If thou be the Christ—I don't believe you are—but, if thou be the Christ, save thyself and us"; and the old thief rebuked him for it: "Dost thou not fear God, seeing thou art in the same condemnation? And we, indeed, justly, but this man Jesus hath done nothing amiss."

Then follows that prayer, "Lord, remember me when thou comest into thy kingdom." Jesus said, "This day thou shalt be with me in paradise." Now, suppose you go to that younger thief and ask him, "Did you know your brother thief had gone to Heaven?"

"Gone to Heaven! That old wretch! the worst man I ever knew on earth! I have seen him cut up a human being alive when my blood chilled; and I know that he with me was swearing all the forenoon in the jail before we came out. I know that both of us were swearing after the nails were in our hands; and do you say that old sinner has gone to Heaven?" "He has, sir, he has." Now, how

will that younger thief be satisfied?

God has made arrangements to bring them both before the judgment seat, one of them in his white robe and the other in his blood; and the one in his white robe was the ringleader, the worse of the two. And there the books are opened in the presence of assembled worlds. They are both shown that they committed murder and sedition. Both of them acknowledge there that they deserve perdition forever. Then the plan of redemption is presented. God says, "I provided a Saviour for both of you, and one of you"—and that one the worse of the two—"accepted, and the other rejected."

"Ah!" says the unconverted thief, "I see, I see! O, I see, I see! I never understood it until now. I see that I am not going to perdition because I am worse than my brother thief. I see clearly here that he does not go to Heaven because he is better than I am. I see that God had but one way by which He could save either of us; my brother thief, the worst man I ever knew, accepted of that one way, and I rejected it. I see, in the light of the judgment, that God Himself can render me no assistance. The only way by which I could have been saved, I did reject; and my brother thief, a great deal worse than I am, blood red with crimes, accepted a finished salvation, and is walking the golden streets."

And, as the old thief, converted in the last hour, steps upon the gold-paved streets—"O!" he says, "a sinner like me up here! What have I done? I merit a thousand hells. How did I come here? I accepted of a finished atonement."

My dear brethren in the ministry, that is the gospel I have been preaching all these years—a finished atonement. You won't go to Heaven because you are so good, or go to perdition because you are so bad. Friends, if you walk the golden streets, you will walk there because you accepted of a finished atonement through Jesus, and no merit of your own in it; and if you sink to perdition, it will be because you refused to accept of Christ's great salvation. This will give universal satisfaction, this will spread out the glory of God. I do not know whom I am addressing, but, dear friends, if you are lost it will not be because you are the worst person in the world; and if you are saved, it will not be because you are the best person; it will be because

## Bird Life

(Continued from page 8)

he said, as he turned back to Pastor Penguin. "I was fighting myself all the time. Now I understand what you meant when you said a bird's worst enemy is himself."

"Perhaps you will remember also that the Golden Rule does work when you remember to use it," said Pastor Penguin.

"Wait," said J. Pierpont. "I have an idea." Picking up his paint brush, he walked back over to the sign which he had finished just a little while before. Very carefully he painted out two or three words and changed them, with the result that when he had finished, the sign read, "J. Pierpont Robin's Public Worm Garden. All Birds Welcome."

(From *Bird Life in Wington*, by Rev. J. Calvin Reid. The twenty-fifth of thirty chapters to appear regularly in THE SWORD OF THE LORD. This book may be had for \$1.50 from Sword of the Lord Publishers, 214 W. Wesley St., Wheaton, Ill.)

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you accepted or rejected Christ. If wrapped about in Christ's righteousness, you will appear in the presence of God at the judgment and hear the "well done"; and that one single act of yours, accepting of a finished salvation, covers all the guilt of the past. This is salvation alone through Jesus Christ; and this is the gospel that I came here to preach; and this is the gospel that I have preached for sixty years.

And now, friends, it seems to me if death should call me hence before morning, I could die a little easier having presented this subject. I want every man and every woman, hearing my voice, to see clearly, as it lies in my mind, if you are lost why you are lost, and if you are saved why you are saved. It is not some good thing you have done; and it is not because you have committed some terrible crime, it is because you would not accept of Christ crucified. O, that the Divine Spirit may attend the Word! And that it may be seen in future days that our meeting tonight laid, at least, the foundation for you to see why you need to accept a finished salvation. May the Spirit of God fall on us; and tomorrow, and tomorrow night, may we see the salvation of God in a manner that will do our hearts good.

(From *Winning Souls* by Rev. A. B. Earle. Published by James H. Earle, Boston, 1891.)

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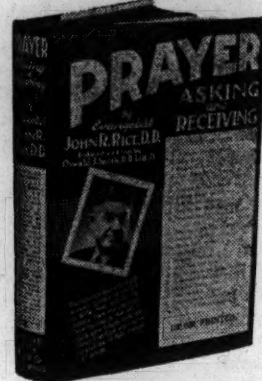
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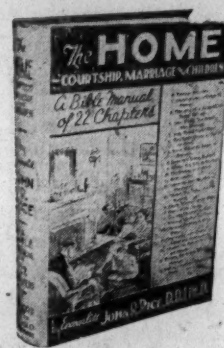
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## Bird Life in Wington

By Calvin Reid



Mr. Robin viewed his work with satisfaction.

### A BIRD'S WORST ENEMY

Mr. J. Pierpont Robin stepped back and viewed his handiwork with satisfaction. The new sign he had just finished painting was on the edge of Mr. Millionaire's front lawn. It read "J. Pierpont Robin's Private Worm Garden. All Birds Keep Off."

"The early bird gets the worm," was J. Pierpont's motto, which explains why he came back from Florida so soon. By arriving in Wington early, he reasoned, he would be able to get the pick of all the lawns for his worm garden.

He congratulated himself upon his foresight and good judgment—which was 90 per cent selfishness.

As he skipped along over Mr. Millionaire's front yard, he listened to the worms squirming underneath the soil and smiled contentedly.

"This will be my own worm garden," he said to himself as he pulled up a long black one for a

sample. "No other bird shall be allowed to dig in the J. Pierpont Robin Estate," he added as he swallowed it.

Just then he happened to glance over at the classy new automobile parked on the edge of the lawn. To his amazement he saw another Mr. Robin—a distant cousin perhaps. J. Pierpont did not know and cared still less. This other member of the Robin family was standing just in front of the left rear wheel of the car. "Hey, you," yelled J. Pierpont, "this is my worm garden. No trespassing allowed. Move on!"

The other Mr. Robin did not move, nor did he answer, which

made J. Pierpont perfectly furious. "Speak to me, you feather-legged coward, or I'll come over there and give you a lesson in manners."

Still not a word. So J. Pierpont swooped over, backed the other Mr. Robin up against the wheel of the automobile and really gave him a piece of his mind. Still the other bird spoke not a word, nor did he make any effort to get off the lawn.

J. Pierpont decided to change his tactics. He stuck out his tongue. As quick as a flash the other Robin stuck his out too. J. Pierpont ruffled his feathers; the other Robin ruffled his feathers. Then J. Pierpont plucked from his wing one feather and flung it on the ground. Just as quickly the other Robin did likewise.

With that they went to it—scratching, clawing, pecking each other with all their might. It was an honest-to-goodness fight and I do not know how it would have turned out but for the fact that suddenly J. Pierpont heard a familiar voice behind him.

"Good morning, Pierpont," Turning, he found himself face to face with his minister. "Oh Pastor Penguin," he said. "I know you said in last Sunday's sermon that we birds should not lose our tempers and also that fighting is wrong."

"I also said," reminded Pastor Penguin, "that a bird's worst enemy is himself."

"But," answered J. Pierpont, "that other bird is so mean and selfish."

"How do you know he is mean and selfish?" asked Pastor Penguin.

"Because of the way he has been fighting and scratching me, and he won't get off my lawn."

"Well, well," said Pastor Penguin. "Isn't that too bad. Did you try the rule I mentioned last Sunday on him?"

"You mean the Golden Rule?" said J. Pierpont. "Do unto other birds as you would have other birds do unto you?"

"Exactly," said Pastor Penguin. "Did you try that?"

"No, I guess not," replied J. Pierpont. "I didn't think of it."

So with a smile of friendliness J. Pierpont walked over toward the other Robin. He was amazed to see that the other Robin smiled back at him. As J. Pierpont lifted

his claw to shake hands the other Robin extended his, only when J. Pierpont closed his claw to grasp the other Robin's hand, there was no hand there.

In a flash the truth dawned on J. Pierpont. There had been no other Robin at all. He had been fighting his own image, reflected in the shiny hubcap of the automobile.

"What a silly fool I have been," (Continued on page 6)

## Invest in Spiritual Values

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The plans are of such magnitude that we estimate \$350,000 will be needed to carry them out. THE SWORD OF THE LORD, we think, will nearly double in circulation this year over last, and other departments should also greatly increase in work.

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